

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 10.

AUGUST 2, 1817.

VOL. II.

## FOREIGN INTELLIGENCE.

### ALPHABETICAL LIST

OF PROTESTANT MISSIONARY STATIONS  
AND MISSIONARIES THROUGHOUT THE  
WORLD.

Continued from p. 132.

#### NAIN.

In Labrador, among the Esquimaux.

UNITED BRETHERN.—1771.

*C. T. L. Schreiber, Tho. Christensen,  
George Schmidtman, John Lundberg,  
George Knoch, John Peter Stock.*

The mission prospers. A new church has been built. The number of Esquimaux who dwell in the settlement is 166: the congregation 129, there being 37, including children, who are allowed, as new people, to reside on the Brethren's land. The schools are much blessed to the adults.

#### NEW HERNHUT.

In Greenland.

UNITED BRETHERN.—1733.

*Valetine Mueller, Henry Mentzel.*

The communicants, by the last reports, amounted to 366.

In 1721, Hans Egede, a pious Norwegian clergyman, promoted Christianity in Greenland, under the auspices of the Danish government.

Count Zinzendorf, who, in 1731, had seen two Greenlanders baptized by Mr. Egede at Copenhagen, being very anxious for the conversion of the pagans of that country, the United Brethren established their mission.

#### NEW ZEALAND.

Two large islands in the Great Pacific Ocean, lying east of New South Wales.

#### CHURCH MISSIONARY SOCIETY.

A settlement has been formed in the northernmost of the two New Zealand islands, by the zealous assistance

of the Rev. Samuel Marsden, principal chaplain of New South Wales.—Mr. Marsden sailed in the brig *Active* for the Bay of Islands, with several settlers of the Society. At an interview with the chiefs, a grant of 200 acres of land was made to the Society, at Ranghee Hoo, in the Bay of Islands. It is supposed that there are half a million of people, some say a greater number, of a noble native character, on the two islands. This is the first attempt to civilize them, and to bless them with the knowledge of the true religion.

Schoolmaster, *Mr. Thomas Kendall.*

Lay Settlers,

*Mr. William Hall, Mr. John King.*

Twenty-five Europeans are settled at Ranghee Hoo.

The sum of 500*l.* per. annum is granted to the Rev. Samuel Marsden, and other friends in New South Wales, to be appropriated to the support of the mission.

#### NIAGARA.

In Canada.

SOCIETY FOR PROPAGATING THE GOSPEL.

*Robert Addison.*

#### OKKAK.

In Labrador among the Esquimaux.

UNITED BRETHERN.—1776.

*Traugott Martin, Benj. G. Kohlmeister,  
John S. Moisner, Sam. Sturman.*

The work of religion prospers. The congregation consists of 179 persons; besides whom, 109 new people live in the settlement, making a total of 286 inhabitants.

#### ORENBURG.

In Russian Tartary—the key to Siberia and Great Tartary.

## EDINBURGH MISSIONARY SOCIETY.—1802.

*C. Fraser, G. M'Alpine,  
Walter Buchanan, a Circassian.*

The missionaries are acquiring the dialect of the Tartar spoken in and near Orenburg, in order to publish such a revision of the Tartar New Testament, printed at Karass, as may be understood by the natives. They itinerate among the Kirghisian Tartars, who are Mahomedans by profession, and are settled in tents in the neighbourhood of Orenburg.

## PANDUA.

In the district of Silhet, at the north-east extremity of Bengal, 310 miles N. E. of Calcutta, and within a fortnight's journey, on foot to China.

## BAPTIST MISSIONARY SOCIETY.—1813.

*John de Silva, Portuguese.  
Bhagvat, native.*

The missionaries have lately visited Hircumbo, a small independent state. Much attention was excited. The daughter of the Rajah heard them with pleasure, and invited them to repeat their visit monthly.

## PARAMARIBO.

In Guiana, South America, among the Arauwerk Indians and negro slaves.

## UNITED BRETHREN.—1735.

*Thomas Langballe, C. F. Schwarz,  
J. G. Buechner, C. E. Graf,  
C. F. Schroeter.*

The work of God increases among the negroes. At the close of 1814, the negro congregation consisted of 612 persons, of whom 479 are communicants.

## PARRAMATTA.

A town in New South Wales—about 25 miles west of Sydney—on the banks of a river of the same name.

## CHURCH MISSIONARY SOCIETY.—1815.

The Rev. Samuel Marsden, whose residence is at Parramatta, has established, in conjunction with the other friends of the Society in New South Wales, a seminary for the instruction of natives of New Zealand in the simple arts of life, and preparing them to

aid the Society's designs in their own country. Several New Zealanders have been already received.

## PATNA.

A city in the province of Bahar, in India, 320 miles N. W. of Calcutta—said to contain 500,000 inhabitants.

## BAPTIST MISSIONARY SOCIETY.—1812.

—*Thompson, (country born.)*

Mr. Thompson is able to preach in three Languages, English, Bengalee, and Hindoostanee. He appears, by the distribution of portions of the Scriptures, and Tracts in the Hindee, Persian, Bengalee, and Arabic languages, to have produced considerable interest and inquiry. A school upon the British Ssystem has been established by him, assisted by a lad from the Calcutta school.

A very encouraging instance has occurred of the attention excited by the Scriptures. Two Fundits wished to have copies of the Sanscrit New Testament. Not having one, Mr. Thompson offered them the Pentateuch. "Not this book," said they, "but another, in which there are many good things about Jesus Christ, and good words of his: for we have seen and read the book at Pundit Sookrugee's; and when we wanted the book for ourselves, he refused, saying that he had obtained it with great difficulty, and told us to come to you."

## PELLA.

In South Africa, in South Namaqua Land, about 500 miles north of Cape Town.

1811.

*J. Bartlett, J. Marquard.*

Albrecht and his companions having been driven by a lawless plunderer from Warm Bath, in the country of the Great Namaquas, where much good had been done, established themselves at Pella, not far distant from their former situation, and where they have been followed by 500 of the Namaquas.

## POLYNESIA.

Or the Islands of the Great South Sea.



LONDON MISSIONARY SOCIETY.

OTAHEITE AND Eimeo—1787.

<i>John Davies,</i>	<i>James Hayward,</i>
<i>William Henry,</i>	<i>Charles Wilson,</i>
<i>Samuel Tessier,</i>	<i>Henry Bicknell,</i>
<i>Henry Nott,</i>	<i>W. P. Cook.</i>

At this first station of the Society the missionaries arrived 6th of March, 1797, and were favourably received: they laboured with little apparent success till lately; but after fifteen years' perseverance there is reason to believe that many are converted. About 700 persons have renounced idolatry, and worship the living and true God.—They attend the preaching of the Gospel, and observe the Lord's day. They are distinguished from their countrymen by the name of "Bure Atua," or the Praying People.

There are, also, in the school about 660 persons, chiefly adults. Many of the chiefs are among the number who have renounced idolatry; and the chiefs of several other islands are desirous of receiving missionaries.

The following eight missionaries are now on their passage:

<i>Launcelot E. Threlkeld,</i>	<i>David Darling,</i>
<i>William Ellis.</i>	<i>Robert Bourne,</i>
<i>J. M. Orsmond,</i>	<i>George Platt,</i>
<i>Charles Barff,</i>	<i>John Williams.</i>

RANGOON.

The chief sea-port of the Burman Empire, in the farther Peninsula of India—about 670 miles s. e. of Calcutta—containing 5000 houses.

AMERICAN BAPTISTS.

*Adoniram Judson, George H. Hough.*

In 1807, the Baptist Missionary Society established this mission, under the care of Felix Carey, one of the sons of Dr. Carey. He made considerable progress in translating the Scriptures into the Burman language, and obtained permission of the Emperor to set up a press for printing them; but was required, for that purpose, to remove to Ava, the Capital, about 500 miles east of Calcutta. Two stations, it was hoped, would be thus established in Burmah, at the two extremities

of the empire. Mr. Carey expressed his intention of translating the Scriptures into the languages, also, of Siam and Pegu.

But he has now withdrawn from all immediate concern in the mission, and acts in a medical capacity in the Court of Burmah, having been appointed a grandee of the empire.

Before this took place, he had been joined by Mr. Judson, who was sent out to India by the American Board of Missions; but having in India united himself to the Baptist Society, he was placed at Rangoon. The American Baptist Board of Missions have now taken this mission under their immediate care, and have sent Mr. Hough to assist Mr. Judson.

In March, 1814, the city was reduced to ashes, for the second time since the establishment of the mission in 1807. The mission-house and printing press were preserved from the flames.

REGENT'S TOWN.

A town of recaptured negroes, in the Colony of Sierra Leone—population about 1100.

CHURCH MISSIONARY SOCIETY.—1816.

Schoolmaster and Schoolmistress.

*Mr. and Mrs. Johnson.*

Mr. and Mrs. Johnson, sent out by the Society have been appointed to this station by the Colonial Government with salaries. There are 100 children and 51 adults in the schools.

RODEZAND.

In South Africa, in Tulbagh District, about 40 miles north from Cape Town.

LONDON MISSIONARY SOCIETY.—1811.

*Ariel Vos.*

ST. BARTHOLOMEW.

An Island in the West Indies.

WESLEYAN METHODISTS.—1788.

*Daniel Hillier.*

Number of members, 541.

ST. CROIX.

An island in the West Indies.

UNITED BRETHREN.

FRIEDENSBERG.—1733.

*Matthew Wied.*

FRIEDENSFIELD.—1733.

FRIEDENSHAL.—1733.

— *Huenerbein, J. Sparmeyer,*— *Hoyer, J. C. Lehman,* — *Jessen.*

ST. DOMINGO.

An island in the West Indies.

WESLEYAN METHODISTS.

PORT AU PRINCE.—1816.

*John Brown, sen. James Cates.*

To that part of the island which is under the presidency of Petion, the committee have appointed two missionaries, the special permission of the government having been promptly obtained. The number of inhabitants, the religious and civil freedom enjoyed in that state, the want of ministers, and the general desire of the people to be assisted in their religious concerns, are circumstances which seem to give to this new enterprise the sanction of Providential designation, and afford great hope of the happiest results.

ST. EUSTATIUS.

An island in the West Indies.

WESLEYAN METHODISTS.

*William Shrewsbury.*

ST. JAN.

An island in the West Indies.

UNITED BRETHREN.

BETHANY.—1741.

EMMAUS.—1741.

ST. CHRISTOPHER'S.

An island in the West Indies.

UNITED BRETHREN.

BASSE TERRE.—1774.

*C. F. Procop, C. F. Berg.*

WESLEYAN METHODISTS.

*George Johnston, Jeremiah Boothby,  
William White, Thomas Blackburn.*

Number of members, 2999. The prospects are encouraging.

(To be concluded.)

From the Christian Herald

AFRICAN MISSION.

A letter has lately been received from Mr. Ebner, the missionary employed at AFRICANER'S Krall, dated Aug. 28, 1816, from which the following extracts are made:

'Very interesting must be the good news from the shores of Africa to you, and to every one who loves the Lord Jesus and his word—very interesting, that so many sinners are converted to Christ our beloved Saviour, whose arms are still stretched out to embrace them, and that Africa is also stretching out its desiring hands to their blessed God and Redeemer. I never found the word so impressive on the hearts of my hearers as since I have been here with Africaner. The Spirit of God works with power upon their hearts. I am astonished; I cannot describe what I have experienced since I came hither.'

Mr. Ebner then refers to the conduct of a person of influence, who had once been friendly, but had not only refused to attend the preaching of the word, but had used his influence to prevent others, and whose hostility was greatly feared. The missionary, however, after fervent prayer to God for success, went to the residence of that person, accompanied by four of his pious people, when, by the blessing of God on his prayers, preaching, and conversation, the adversary was softened, and became a friend. On which Mr. Ebner says, 'Thanks be to God for his Almighty assistance. He is the Governor of the world, the ruler of our hearts, the friend of needy sinners, and their helper in all their distresses! We have seen his hand. God our Saviour has been with us, and strengthened us; and if he be for us, who can be against us?'

The converted natives around Mr. Ebner's residence, thus express themselves:

'In Jesus we find all our life, comfort, joy, peace and happiness. With-



out Jesus, we cannot live: were we to be again without him, we should lose our immortal souls. There is no refuge, nor help, nor rest, nor salvation, but in our gracious Redeemer.'

'I find, by constant experience, that nothing makes so much impression on the hearts of my hearers, as speaking to them of the dying love of Christ—what he did for poor sinners—his great patience, and long suffering; that breaks their hearts—that melts them into tears, so that old and young frequently cry out, 'Jesus, help us!'

Mr. Ebner speaks of several meetings held about Whitsuntide, in which the people were deeply affected, much in the same manner as was related of the people of Bethelsdorp a few years ago; many weeping, some falling prostrate on the ground, and others uttering strong cries; so that he was sometimes obliged to desist from speaking. On one occasion he says, 'when I was pronouncing the blessing of the Lord on three persons who had been baptized, a general weeping commenced: all went out, one by one, and I was left alone, (like our Lord, John viii. 9.) I stood amazed, saying to myself, what meaneth this! When I returned to my house, I found some of them praying, others with their eyes fixed on the ground, and others lay upon it as if they were about to expire. But it is impossible to describe the scene; he who never saw such a one cannot form an idea of it, and probably some will not believe it. And because similar circumstances occurred elsewhere (meaning at Bethelsdorp) I was unwilling to write this, fearing that some would discredit the relation; yet, on second thoughts, I determined to write the truth. You, my dear fathers, will doubtless rejoice; and how would it gladden your hearts could you see and hear these poor people offering up their prayers with burning zeal.'

It may be expected that these converts, so lately rude and untaught savages, will express themselves in a man-

ner very different from ours; but the following are remarkably striking, while perhaps they will extort a smile:

Old africaner thus expressed himself:—'I am glad that I am delivered, I have long enough been the horse of the devil, who employed me in his service; but now I am free from his bondage. Jesus hath delivered me, him will I serve, and with him I will abide.' Now, like Anna, who departed not from the temple, he does not omit attendance on any religious service.

Some of the converts thus describe the heart of man: 'Our heart,' say they, 'is by nature like a *Tendelnoos*, a tinder-box. When the box is shut, there is no life in the tinder; but as soon as we open the box, and strike with the flint and steel, the sparks enkindle the tinder. Thus is our heart, by nature, shut up like the box, and dead in trespasses and sins; but when the spirit of God comes, he opens the heart, takes away the cover, and kindles it with his heavenly sparks.'

They also allude to the custom of serpents. 'When the serpent creeps out of her old skin, she forsakes also her old hole, and never returns to it again; thus, say they, we must skin off our old sins; creep out of our old state; live a new life; and never more return to our former state.'

Mr. Ebner says, he has now about fifty hearers, and about thirty attend the school; but he has reason to expect a considerable addition; others, before referred to, having been kept back. 'If you could see,' says Mr. E. 'the great hunger and thirst of the people for the word, you would heartily rejoice. I can almost say, with our Saviour, 'Where much is forgiven, they love much;' and with the apostle Paul, 'Where sin abounded, grace doth much more abound.'

Whoever recollects that on this spot, where Africaner was once the terror of the surrounding country, a Christian Church is established, will heartily rejoice and give glory to God.

**DOMESTIC INTELLIGENCE.**

Extract from the Proceedings of the General Association of Connecticut, June 1817.

*Pastoral address to the Churches and Congregations.*

The General Association of Connecticut, having paid attention to the present state of religion and morals, within their limits, deem it proper to call the attention of the churches and congregations under their care to these important subjects.

It is a painful conviction, which, from various evidences, has forced itself upon us, that the sin of intemperance, for a season checked in its progress, is now again gaining ground; and that the use of profane language, and the profanation of the Sabbath, though less flagrant and extensive than formerly, are still lamentably prevalent.

To prevent the increase, and aid in the reformation of these evils, the Association think proper to renew the former recommendations on these subjects; particularly, that the pastors of the churches give, on the Sabbath, instruction and admonition on these points; that they will scrupulously abstain from the use of ardent spirits in all ecclesiastical meetings, and that offering them, as an act of hospitality, by the families of their charge, be considered as unnecessary and inexpedient; and that all professors of religion be careful in their example on this subject, and in respect to the observation of the Sabbath to abstain from the very appearance of evil. We would also renew the recommendation, that in the exchange of ministerial labour on the Sabbath, no travelling be indulged on that day, but such as is a plain dictate of necessity or mercy.

The Association recommend, that continual and increased exertions be made, by associations and otherwise, for the support of the laws, and the suppression of immorality; particularly, that a check may be given to

the very great and extended evil of vending ardent spirits in small quantities, by licenced houses, contrary to law. Facts have repeatedly come to our knowledge, which evince the great efficacy of the laws, respecting intemperate persons, when promptly executed; both to restrain those who were in danger of becoming intemperate; to reform those who were already so, and to leave their industry, and the fruits of it, for their families; and thus to exempt our societies from heavy taxation for the support of the poor.

To the foregoing means of reformation, the Association recommend the addition of Tract Societies, a cheap but efficacious mode of exerting a moral influence upon the community.

For the purpose of improvement in religion, we recommend, that particular attention be paid, in all our congregations, to children and young people; that appropriate discourses be addressed to the youth; that associations of young men be encouraged, for the purpose of literary, moral, and religious improvement; that increased attention be paid to the catechetical instruction of children; particularly, that the churches co-operate with the pastors, by the appointment of catechists, to superintend, on the Sabbath, under their direction, an efficient system of instruction; that special attention be paid to catechetical instruction of children, by heads of families, and also to secure the attention of their children and servants upon the worship of God, on the Lord's day; and that attention be paid by the churches, and by charitable associations, to the children of the poor, to provide them with decent clothing, and secure their regular attendance on the public worship of God. We recommend, that children be instructed in that most excellent summary of Christian doctrine, the Assembly's Shorter Catechism, and afterwards in the Biblical Catechism, compiled by the Rev. W. R. Weeks, or such other Catechism as the pastors may select.

But after all that can be done, in



communicating the rudiments of religious knowledge, the Association are sensible, that the special influence of the Holy Spirit is indispensable to give saving efficacy to instruction; and they do, therefore, recommend earnestly, that the churches, without delay and without exception, enter upon a course of exertion, with special reference to obtaining the outpouring of the Holy Spirit, and the revival of religion; and that, as the means of obtaining so great a blessing, particular care be taken to maintain the efficacy of gospel discipline in the churches; that a universal attention be paid, if possible, to the monthly concert of prayer; and that the afternoon of Thursday preceding the first Sabbath of September be set apart, to be observed, by all the churches as a season of special supplication to Almighty God, that he will grant us, the year to come, in all our congregations, revivals of religion more powerful and glorious than we have ever experienced.

Little, we trust, need be said to illustrate the importance of attending to the preceding recommendations. They are ever obvious Christian duties, although no exigence of danger demanded attention to them. But we notice, with pain, the diminished influence of the Spirit in many of our churches the past year, and the consequent commencement of a decline in religion and morals, the first symptom of which should fill us with alarm, and call forth efforts to prevent a fall, attended with such calamities, and which it is so much easier to prevent than to retrieve. The promises of God also are ample. They assure us that our labour shall not be in vain in the Lord; and that we shall reap if we faint not; and the providence of God, at the present day, is a glorious illustration of his covenant faithfulness. Our labour is not in vain. Before we have time to faint by hope deferred, every field which we till whitens for the harvest. Sowing and reaping are so nearly contemporaneous events, that both he that soweth,

and he that reapeth, rejoice together.

We entreat you then, brethren, to enter heartily and immediately upon the work of reformation, and of improvement in religion; to enter upon it, humbled by past neglect, alarmed by symptoms of begun declension, impressed with a sense of your insufficiency to effect any thing without Jesus Christ, and confident of his sufficiency, and praying, nothing doubting, that he will bestow upon you his benediction.

#### *Report of the State of Religion.*

In taking a general view of this subject, we find many things to lament, and must, on the whole, present a less favourable and animating account than was given the last year. Many great revivals, which then existed, particularly in the northwestern parts of the State, have ceased, and the affection and zeal of professors have sensibly declined; some errors have been zealously propagated; and some vices, which had been checked in preceding years, are now increasing. The holy Sabbath and ordinances of the Lord are by many neglected, and by others profaned; the bounties of Providence perverted; and divers sins, to an alarming degree, are prevalent. These evils illustrate the justice of God in the public judgments we have experienced. We have to regret the dismissal of an unusual number of ministers, from the people of their charge; and also deeply to deplore the removal of some of the greatest and best of men from the service of the church on earth.

Still, we have no reason to faint. He who takes a Moses can raise up a Joshua. It is an occasion of much joy that peace pervades our churches; that harmony exists among the members, and unity of sentiment among the pastors. Charitable societies are numerous, and exist not in name only, but powerfully aid the cause of the Redeemer. The monthly concert, and other meetings for prayer; female societies and exertions; associations of youth; and the efforts of pious

school instructors ; all subserve the interests of Zion. Most of those, who in years past, have named the name of Christ, hold on their way. If God has not so greatly increased the churches, the past as in the preceding year, he has established and strengthened them, and may have been preparing them for a harvest of souls. That he has not forsaken them is manifest from the outpouring of his Spirit in many places.

Revivals, in a greater or less degree, have been experienced in every Association in the State ; more especially in those of New Haven, New London, Windham, and Tolland. The towns and parishes most favoured are Waterbury, Mount Carmel, Umphreyville, Milford, New London, Lyme, Hampton, Mansfield, Westminster, Tolland, Hebron, South Coventry, Andover, East Windsor north society, and Canton.

By labours performed under the direction of the Domestic Missionary Society, several waste places are building up, and the desolations of many generations are repairing. On the churches in some other places, "the sun of righteousness has arisen with healing in his wings." Whilst we lament existing evils, what we have experienced of the goodness of God, and of the power of his grace, ought to excite us to prayer, faithfulness, and holy zeal in the cause of our divine Lord. By the delegates from the general Assembly of the Presbyterian Church the most animating accounts were given. So great displays of divine grace have never been made within their bounds. Zion extends her hands and triumphs in the cross. In the city of Troy alone, more than five hundred have been visibly added to the Lord. In Newark, Elizabethtown, Orange, and various other places, the success of the gospel has been scarcely less illustrious.

The Report of the delegation from Massachusetts Proper presents, in many respects, a favourable view of the church in that region. Though they lament the coldness of some,

they rejoice in the fervency of others. In various places there have been revivals of religion ; and the doctrines of the cross are gradually triumphing over error and sin.

Though the accounts of the general Association of New Hampshire are less favourable than they were in former years, yet there also are some signal displays of divine power and love. Many churches have been refreshed, and many sinners constrained to bow at the foot of the cross.

From Vermont most pleasing information was given. In all the counties in the State, except one, there have been revivals the past year. In particular towns, from thirty to more than two hundred souls are supposed to have been born into the kingdom of the divine Redeemer ; and in the whole State between three and four thousand.

Throughout the churches, in connection with this body, the monthly concert of prayer is generally observed ; and in many instances God has manifestly answered the united supplications of his church, in rich communications of his grace.

Upon the whole, the friends of Zion have great cause for joy and gratitude ; and the most animating encouragement to redouble their exertions, and unitedly come up to the help of the Lord. Who knoweth, brethren, whether you have come to the kingdom of Christ, for such a time as this ? Should you altogether hold your peace at this time, then shall enlargement and deliverance arise to Israel from another place. The work will advance. The counsels of the Lord shall stand. Zion shall be established through the whole earth. Can any pray to be excused from taking a part in this glorious work ? Jesus is riding forth in the chariot of the gospel conquering and to conquer. Shortly Satan shall be bruised under his feet, yea bruised under the feet of all his saints. Then they that be wise shall shine as the firmament, and they that turn many to righteousness, as the stars forever and ever.



*A general Schedule of the Churches within the limits of the General Association of Connecticut, for the year ending May 1st, 1817.*

Associations	Additions			Removals			Baptisms			Communicants			REMARKS	
	No. of Churches	No. of Pastors	By Profession	By Recommendation	By Restoration	By Death	By Excommunication	By Dismission	Adults	Infants	Males	Females		Total in Communion
Hartford North	19	17	207	35		51	4	37	37	270	878	1842	2720	No families reported
Hartford South	17	19	160	23		29		26	39	160	503	1254	1762	
New-Haven West														
New-Haven East														
New-London														No reports
Fairfield West	15	11	235	11		45	1	26	48	233	446	999	1591	
Fairfield East	13	7	70	9		3		13	20	51	249	547	796	
Windham Original	15	14	225	24	3	31	2	49	57	133	296	697	1103	
Litchfield North	20	15	225	15		20	1	17	42	143	120	173	683	345
Litchfield South	17	11	343	22	2	20	1	49	67	199	343	743	1086	874
Middlesex	15	15	89	10		34	1	14	22	135	474	972	1446	1656
Tolland	13	14	245	31		20	9	48	50	207	402	808	1210	1100
12 Associations	144	123	1799	180	5	253	19	279	375	1541	3716	6215	12297	7335

There have been reported 25 Vacant Churches--34 Unsettled Ministers--22 Licensed Candidates.... Three Ministers have been removed by death, viz. The Rev. Timothy Dwight, D. D. L. L. D. The Rev. Nathan Strong, D. D. Rev. Henry Sherman.

*Note*—It is earnestly recommended, by the General Association, that all the Churches and Associations take particular care to send up to the next General Association as perfect Schedules of the churches and families as practicable. This is deemed important for the information of the churches in general, and particularly as furnishing interesting documents for ecclesiastical history.

*"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."*

How cheering to those who have been waiting in faith for the accomplishment of this blessed promise are the accounts we daily receive from our new settlements. Those who have contributed by their prayers and their substance to the support of missions among our destitute brethren in this country, must find a rich reward for the little they have done, in the assurance that their labour of love has not been in vain in the Lord. Who will undertake to estimate the blessings which have already descended, and which will continue to descend to the thousandth generation on our rising country, through the instrumentality of the few missionaries of the cross, that have been sent from New England into our new settlements. Wherever they have gone, the blessings of Heaven have accompanied their labours. In most places, of late, where churches have been established and societies formed for religious and moral improvement, God, who is more willing to bestow His Spirit than we are to ask for it, has crowned their exertions by pouring out His Spirit and reviving His work among them. How vast the difference to the rising generation—how changed the prospects of such a town or country where God has erected an altar to His Name, even to the thousandth generation. In place of those who feared not God and regarded not his Sabbaths nor His statutes, we now behold those who are to be the fathers and the founders of towns and provinces walking in the fear of God and training up their children in the nurture and admonition of the Lord, and teaching them the commandments of Him who hath said "I am a jealous God, visiting the iniquities of the Fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments."

The following communication from a friend in the state of Ohio, evinces the rapid progress of religion and literature in that region, and is a grateful memorial to Christians in New-England.

*Communicated for the Religious Intelligencer.*

By request of the Missionary Society of Connecticut, was ordained at Burton, Geauga co. O. on the 10th of June, the Rev. Alvan Coe, as a Missionary in the new settlements. This is the first ordination which has taken place in the Connecticut-Reserve, and of course much interest was excited relative to this solemn and important transaction. The Rev. Joseph

Treat made the introductory prayer—the Rev. Thomas Barn preached the sermon from Matth. ix. 36. But when he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd—the Rev. Giles H. Cowles made the consecrating prayer—the Rev. John Seward gave the charge—the Rev. Harvey Coe gave the right hand of fellowship—and the Rev. Simeon Woodruff made the concluding prayer. Although there was considerable rain on the day of ordination, yet there was a large concourse of people present, and they manifested their interest by profound and serious attention to the exercises of the day. It is a pleasing fact that the Lord is raising up and sending forth labourers into his vineyard, and that the wilderness and solitary place is made glad. We hope that New Connecticut will be a nursery for a great number of faithful Missionaries, and that they shall go forth as heralds of the cross to proclaim peace on earth and good will to men.

The Connecticut Reserve Bible Society met at Burton, June 11, and also the Connecticut Reserve Moral Society the same day. The Reports of these Societies were favourable, and some important resolutions were passed by the Moral Society. The state of Morals is rapidly becoming better; but still in some places there are many things to be lamented. The Rev. Simeon Woodruff preached a sermon before the Bible Society from Dan. ii. 35. last part. "The stone that smote the image became a great mountain and filled the whole earth." A sermon was also preached before the Moral Society, by the Rev. Harvey Coe, from Isa. lvii. 14. "Take up the stumbling block out of the way of my people." Both sermons were appropriate and impressive. May the Lord bless them to the benefit of all concerned. May the earth speedily be filled with the knowledge and glory of God.

I am peculiarly gratified, my dear sir, to learn that the *Religious Intelligencer* is rapidly extending its influence over the United States. I sincerely hope you may long be permitted to send forth *Good tidings of great joy*, which shall be to all people. Surely we may exclaim with rapture, "*The Lord reigns, let the earth rejoice.*" The words of Christ to his disciples are peculiarly applicable to us. "Blessed are your eyes for they see, and your ears for they hear. For verily I say unto you, that many prophets, and righteous men have desired to see those things which ye see, and have not seen them, and to hear those



things which we hear and have not heard them." We are permitted to see and hear many things which even the disciples themselves did not see or hear. Whenever before, since the creation of the world, did *the word of the Lord have such free course, and was so extensively glorified* as it is now? When were so many benevolent associations formed for the purpose of benefiting mankind? When has there ever been so many and so extensive revivals of religion? When such exertions to educate pious young men for the gospel ministry? When have such a number of Missionaries been sent forth to different parts of the earth, and their exertions crowned with such success as in our day? When were there so many Sabbath schools to instruct the poor and ignorant, and point them to brighter worlds? At what time until the nineteenth Century has there been an Institution established for the purpose of educating heathen youths? Great things have already been done, within a few years, to enlighten mankind and promote their happiness. What has been done in times past for the benefit of men is small in comparison of what ought to be done, and what we have reason to expect will shortly be done. Christians have long been praying for the latter day glory; and it now seems to be a prevalent opinion among them, that the day star has already risen, and that we are permitted to behold the dawn.

It is matter of peculiar joy, that so many plans are devised in different parts of the world to do good, and that every device for this purpose, when it becomes extensively known; is speedily adopted by multitudes. Thus they become co-workers together with God, and every benevolent individual may do something to benefit the whole family of man.

Various exertions are making in different parts of our beloved country to furnish the means of education to young men of talents. This is a very favourable omen for America. In this way it may be expected there

will be enlightened statesmen and able ministers of the New Testament, who will be the means of continuing to the United States, the invaluable privileges which they now enjoy, and greatly increase the happiness of this so great a people. From the signs of the times, we may conclude the day is not far distant, when the company of those who publish the word of the Lord will be great in this country, and when "their sound shall go forth into all the earth, and their words to the ends of the world." In order that this may be accomplished, there must be seminaries of learning of different descriptions established and richly endowed. I was pleased to observe in the Religious Intelligencer, page 814, vol. I. the following quotation from the Panoplist: "The Grand River Presbytery, during their session in Feb. formed themselves into a society for the education of pious young men, and appointed a Committee to publish an address upon the subject." (This has been published in the Warren paper.) "The subject of the establishment of a College in New Connecticut has lately begun to interest the attention of the public. Thus you see, dear Sir, that this new country is prospering."

The contemplated College mentioned by my fellow labourer in the ministry, it is believed, will at length, by the blessing of God, become an important nursery of science and religion. It is yet in its infancy, and its funds are small; but we hope it may soon find many worthy patrons, who will delight to bring into operation a Seminary which may be of incalculable benefit to this western country. It is not designed as a rival to any other Institution of the kind; but to promote the cause of literature and the general good of our common country. We hope that in process of time a Theological Seminary may be established in the Connecticut Reserve, which may in some way be connected with the College; and that these, like two beautiful sisters may attract a notice and gain the love of the whole

surrounding country. It must be acknowledged that the Connecticut western Reserve is an important station both for a College and a Theological Seminary. We perceive that our dear brethren and Fathers in New England appear to take a peculiar interest in our prosperity, and are doing much to promote our present and eternal happiness. There are numbers who no doubt, in a measure, appreciate the blessings which they receive. I often hear the people in New Connecticut express their gratitude to the people of New England, especially to the inhabitants of Connecticut, for what they have done for them; and I trust there are numbers here who do not forget to praise their heavenly Benefactor, that he hath thus put it into the hearts of their brethren and sisters to devise liberal things. I doubt not but many prayers daily ascend from various parts of the wilderness, presented by Christians of different denominations, before the throne of grace, for spiritual blessings upon their earthly Benefactors. Having long experienced the fostering and parental care of those who are so dear to us, it is exceedingly natural for us still to look to the thousand hands which have heretofore been the instruments of scattering many blessings upon us. From the experience we have had of the beneficence of our brethren, we are led to believe that numbers in the eastern and southern states will be willing to promote the welfare of mankind and the glory of God, by bestowing some of the good things with which a merciful Providence has been pleased to bless them.

We remember with gratitude the princely benefactions which some have presented for the noble purpose of doing good, and we are not unwilling to believe that many more will be disposed to go and do likewise.

The committee of the Grand River Education Society, and the trustees for the College in New Conn. have published in the *Western Reserve Chronicle* two addresses to call the public attention to these important Institu-

tions. It is hoped that it will comport with your plans of benevolence and with the designs of your useful paper, to give them both a place in the *Religious Intelligencer*. Every institution which has for its end the glory of God, and the good of mankind, may with confidence come forward with the following sentence of Divine inspiration engraven upon it in capitals; "Cast thy bread upon the waters, for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. In the morning sow thy seed and in the evening withhold not thine hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good." "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them which are of the household of faith." "Charge them that are rich in this world that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good; that they be rich in good works, ready to distribute, willing to communicate. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Burton Ohio, June 13, 1817.

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*Extract of a letter to the Editor, dated Elmira, Tioga County, (N. Y.) July 15.*

It may perhaps serve the good cause in which so many thousands are engaged, to insert, in your useful paper, the following statement:



Elmira, situated on both sides the Tioga or Chemung River, has been settled about 30 years. It has enjoyed much Missionary and stated Gospel labour. Some seasons of more than ordinary attention to religion, have been experienced. A Church of Christ, professing the orthodox faith, has existed here, in the different states of prosperity and adversity, for about 20 years; and although there is at present no special concern manifested about the salvation of the soul, or any extraordinary religious awakening; yet, there are some indications that God is preparing the way for the communication of the spiritual blessings of the Gospel to our perishing souls. There is a spirit of liberality and of doing good to the Zion of our God manifested, which is very unusual.

Last summer there was formed, in this Town, a Female Bible and Education Society, the Object of which is, to multiply the copies of the Holy Scriptures in this region, and to aid in educating poor and pious young men for the Gospel Ministry. Last fall a branch of the Youth's Missionary Society for the Western Country was organized here, and a few days since a Female Society was organized for the benefit of the mission at Bombay.—These societies are respectable for numbers and zeal.

We have established two Sabbath schools with very animating prospects, under the direction and tuition of pious and accomplished Females.

The inhabitants of the Town are now erecting two Meeting-houses for public divine worship, in different parts of the town, and supporting two Presbyterian Ministers. Although we merit nothing; yet God graciously waters those who water others; and we cannot but hope, that he will open the windows of heaven and pour us out a blessing. Our praying people, under these circumstances, are greatly animated and encouraged to wrestle and persevere in their supplications to the throne of Grace.

*The United Foreign Mission Society.*

The spiritual condition of the Indians of North America, and of others throughout this continent, has long excited the commiseration of Christians in these United States. No great effort, however, has heretofore been made to relieve their spiritual wants, by a union of different denominations agreeing in the same essential doctrines. Desirous of making such an effort, under a conviction of duty, and in the exercise of faith in the promise of God, the General Assembly of the Presbyterian Church, the General Synod of the Reformed Dutch Church, and the General Synod of the Associated Reformed Church, have recommended that a Society be formed in the city of New-York, under the title, and on the principles, contained in the following

*Constitution.*

*Article 1.* This Society shall be composed of the Presbyterian, Reformed Dutch, and Associate Reformed Churches, and all others who may choose to join them; and shall be known by the name of "The United Foreign Missionary Society."

*Art. 2.* The object of the Society shall be to spread the Gospel among the Indians of North America, the inhabitants of Mexico and South America, and in other portions of the heathen and anti christian world.

*Art. 3.* The business of the Society shall be conducted by a Board consisting of a President, six Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and twelve Managers, to be annually chosen by the Society. They shall have power to enact their own by-laws. Seven shall constitute a quorum.

*Art. 4.* The Board shall present their annual report to the highest judicatories of the three denominations, for their information.

*Art. 5.* Any person paying three dollars annually, or thirty dollars at one time, shall be a member of the Society.

*Art. 6.* The annual meeting of the Society shall be held in the city of New York, on the —.

*Art. 7.* Missionaries shall be selected from the three churches indiscriminately.

*Art. 8.* This constitution may be altered by a vote of two thirds of the members present at an annual meeting, with the consent of the highest judicatories of the three denominations."

For the purpose of carrying this plan into operation, the following persons were appointed a joint Committee by their respective Judicatories, viz. the Rev. Dr. John B. Romeyn and Mr. Zechariah Lewis, by the General Assembly of the Presbyterian Church; the Rev. Dr. Philip Milledoler and General Stephen Van Rensselaer, by the General Synod of the Reformed Dutch Church; and the Rev. Dr. Alexander Proudfit and Mr. John Forsyth, by the General Synod of the Associate Reformed Church.

#### THE NEWARK MITE SOCIETY

Held their first annual meeting on Monday the 30th of June.

*Voted,* That the thanks of the Society be returned to "*A friend of the heathen,*" for the liberal donation of twenty-five dollars.

#### *Extract from the Report.*

Fellow mortals!—We are called this day to contrast the situation of a people enjoying all the rich blessings of the Gospel of peace and pardon, with those of benighted nations who are bound under the iron fetters of ignorance and superstition;—an American town, in which the worship of the one living and true God is known; where Bibles, sacraments, prayer meetings, and sanctuary opportunities are multiplied; with heathen villages, in which there is not a temple dedicated to Him who is King of Zion. Did our munificence extend only to relieve their temporal wants, to cultivate and enrich their neglected minds, and to meliorate their degraded condition, by imparting to them more fully the blessings of civilized life, it would claim

our liberal charity. But we fix our hopes on a more glorious object, the salvation of their souls. All Christendom is engaged in the same interesting cause. Kings and princes forget their former party feelings, which have given rise to bloody wars, and unite in this first and most praiseworthy of all achievements.

The special object to which the funds of this Society are to be exclusively appropriated, is the education of Heathen children in India.

From the Treasurer's account the following statement is taken.

Received by subscription, \$104 97.  
By donation, \$14 50.

One hundred dollars have been forwarded to the Treasurer of the American Board of Commissioners for Foreign Missions.

The present number of members belonging to this Society is about 190; and the sum due on subscription upwards of \$100.

It is ascertained that the members belonging to this Society below the age of fifteen years, would have of themselves a sufficiency of funds to educate one Indian youth. Let us then indulge the pleasing hope that God would call this youth whom you had been the honoured instruments of educating, to preach the unsearchable riches of Christ.

He goes forth a Herald of the Cross, inviting rebels to return to the standard of their lawful King and Sovereign. A power from on high convinces them of sin, righteousness, and a judgment to come. Trembling, and truly convinced of their awful situation, they lay down their rebellious weapons, and are made willing subjects in a day of God's power. Can you duly estimate the good that may follow your exertion? You may trace the subject through time, but eternity, eternity, can only unfold the joys of Heaven, and miseries of an endless state of despair. Then instead of becoming indifferent, will you not be inspired with a still greater degree of benevolence, and endeavour to enlist your young companions in the same



highly important cause? and in so doing may you and your services be owned and accepted through the interceding merits of Christ our Redeemer.

BIBLES FOR SEAMEN.

To the Editor of the *Evangelical Magazine*.

SIR,—In your valuable Magazine, some months back, I was rejoiced to find a plan proposed for distributing the word of God among the seamen in the Merchant's service. I wish it God-speed! I have been brought up to the sea; and, in the course of forty years, have experienced many wonderful deliverances; but in every difficulty I always found my Bible that which enabled me to trust in him whom winds and seas obey. In every storm I sought direction from it, and never was disappointed: it is the seamen's true guide. I therefore endeavoured to impress its value on the minds of my children, that they might continue to seek directions from it, as I had done.

In 1814, my son sailed from London for Canada. When he got as far as the Banks of Newfoundland, the ship sprung a leak. The wind being contrary, they bore up, to ply the pumps the better. Being a small vessel, they could relieve but one at a time; which they continued to do for six days and nights. In this period they broke up and hove overboard a great part of the cargo; yet the water gained to four feet. At eight in the evening of the sixth day, it being my son's turn to be relieved, he, with his passengers, went down to wrestle with God in prayer, which, with reading the Scriptures, was their usual evening's employ. Before the time expired that he was to return to the pump, they were condoling with each other, and had given over all hopes that they would be able to keep the ship through the night. As they were standing one on each side the table on which the Bible was laid, he opened the precious book, and the first

passage that met his eye was Acts xxvii. 22. "Now I exhort you to be of good cheer, for there shall be no loss of any man's life amongst you, but the ship." They encouraged each other with these words, and returned to the pump; and though before, he says, their arms were ready to fall from their sockets, their fears now fled, their strength was renewed, and they believed that the Lord would deliver them.

In the course of the night the wind fell, and the weather became fine.—When day appeared, the man at the helm called out "A sail!"—and to their great joy the vessel was steering direct for them. They laid to, (as it is termed,) took to their boats, and had but just time to save themselves and clothes; for a few hours after they had got on board the other ship, they saw their own go down. This is an instance of the value of the Bible.—Though I am no advocate for cutting, as some have done, to find a promise to our case: but had they not possessed the Bible, and made it "the main of their counsel," they could not have taken the encouragement from it.

In this case, it not only strengthened their faith, but imparted, as it appeared, bodily strength also. I rejoice, therefore, at the proposal. May the Lord make it effectual to the turning some from their vain courses! For a seaman to go without a Bible, he may as well go without a chart: but taking it for his guide, he need not fear, for in the greatest extremity he will find in it a course laid down, that will in the end direct him in safety to the haven of Eternal rest. It is my sincere desire and prayer that every brother sailor may avail himself of this most valuable direction, and abide by its truths. Had I a voice to reach them all I would say, "Tempt not the faithless ocean without this precious guide;" and to the owners I would say, "Rather attempt to send your ship without a rudder than her crew without a Bible."

A SAILOR.

For the Religious Intelligencer.

THE CHRISTIAN.

*Imitation of a passage in a Sermon.*

Say, who deserve the highest praise,  
By truth and wisdom's voice assign'd  
As benefactors of their race,  
And fair examples to mankind?  
They, who in purple robes array'd,  
Wield boastfully a sceptre proud?  
Or those, whom clustering laurels shade,  
The leaders of a warring crowd?  
Not these; but he who loves to dwell  
Far from their splendour, fame, and cares;  
And meekly in his humble cell  
Secures their safety with his prayers.  
Scorn points her finger at his brow,  
Pale envy watches for his fall:  
But he with love's unchanging glow,  
E'en like his Master, bears it all.  
For him no trumpet spends its force,  
No crimson banners are unfurl'd;  
And his despised, secluded course,  
Is counted madness by the world:  
But they who speak the taunt of shame,  
And in his path their venom strew,  
At their own hearts an arrow aim,  
And pierce their Saviour's side anew.  
Destroy his semblance under heaven,  
Blot from the earth his spirit meek,  
And this whole globe to discord given,  
One vast Aeeldama would reek.  
God for a time his wrath might keep;  
But rising then, with eye severe,  
Would with destruction's besom sweep  
The guilty planet from its sphere.

H.

BENEVOLENT SOCIETIES.

Two Female Charitable Institutions have been recently formed in Marietta, Ohio: one styled the *Female Library and Friendly Society*; the other the *Female Cent or Religious Tract Society of Marietta*. The former has lately presented their Pastor, the Rev. Samuel P. Robbins, with \$30, to constitute him a member for life of the American Bible Society. In the same place, also, three Sunday Schools have been established within a few weeks; they are well attended and promise much good.

In Shippingsburg, Penn. Sabbath Schools have been introduced. The Ladies and Gentlemen of that place attend from 7 to 9 A. M. and from 5 to 7 P. M. for the purpose of instruc-

ting all who are disposed to learn.—More than 100 scholars, rich and poor, white and coloured, of different ages from 5 to 40, are thus instructed in useful knowledge.

Installation.

Installed over the first Church and Society in Stafford, on the 16th inst. the Rev. Cyrus W. Gray. The introductory prayer was offered by the Rev. Mr. Ely, of Monson, (Mas.)—the Rev. Mr. Woodbridge, of Hadley, Mass. delivered a discourse from 1 Cor. ii. 2.—the installing prayer by Rev. Mr. Woodruff, of N. Coventry—the Rev. Mr. Brockway, of Ellington, gave the charge to the pastor—the fellowship of the churches was expressed by the Rev. Mr. Nash, of Tolland—the Rev. Mr. Loomis, of Willington, gave the charge to the people—the Rev. Mr. Ingals, of West-Stafford, made the concluding prayer.

The deep interest felt on this solemn and joyful occasion was expressed by the unusual number of ministers of the Gospel assembled to witness an event so long prayed for, the rebuilding of this desolation of Zion, over which the children of God have so often wept. The great decorum and order of the day—the stillness, the fixed attention, the interest, the tear, the joy, the solemnity of a crowded assembly during the public services, declared, *God is here*. The choir of singers added much to the interest of the day.

The sober and considerate unanimity of the church and society, apparently feeling the worth and importance of spiritual privileges to themselves and their children, and the alacrity with which they have seized the means, under God, put into their hands, are loudly saying to the Domestic Missionary Society of Connecticut and the Christian public, as though it were the repetition of a voice from Heaven, *Do with your might whatever your hands find to do—ye are working the work of God, a work that shall prosper—Go forward, Go forward that unborn generations may rise up and call you blessed. Go forward, for have I not sworn that the gates of hell shall not prevail against my Zion?*

The Lord will raise Jerusalem  
And stand in glory there.

It is worthy of mention with lively gratitude to the Great Head of the Church, that this is the second instance after a lapse of many years of the re-settlement of the gospel ministry in this town, since the wastes of Zion were first cheered, not by the inert, but strikingly active benevolence of the Domestic Missionary Society, whose deeds have recently begun to say, *Be ye warmed and filled.*—*Con. Cour.*